RELIGIOUS INTELLIGENCE

Ministerial and Church Movements. .

Antagonisms of Science and Religion-Divine and Human Education Contrasted.

PROGRAMME OF SERVICES TO-DAY.

The Rev. W. P. Abbott will preach this morning and evening in Washington square Methodist Episcopal courch.

Miss Elia Gibso will entertain the Spiritualists

in Harvard Rooms this evening.

"Moral Insanity" and "The Prodigal Son" will eccupy the Rev. George O. Phelps' attention in Allen street Presbyterian church at the usual bours to-day.

In All Saints' Protestant Episcopal church the Rev. W. H. Dunnell will preach this morning and

At the South Baptist church the Rev. Dr. A. C. Osborne will preach at the usual hours to-day. "Christian Work in Soul Saving" will be considered this morning and "The Deadly Sleep" this evening by the Rev. W. H. Thomas in Beekman Hill Methodist Episcopal church. In the Church of the Epiphany the Rev. U. T.

Tracy will preach this morning and evening.
"The Church's Faith and Sinners' Salvation" will be preached this morning to the Berean Baptist church, by the Rev. P. L. Davies, who in the even-

ing will preach a sermon to inquirers.

The Rev. David Mitchell will minister to the Canal street Presbyterian church this morning Dr. Moran will occupy the pulpit of the Church of

the Strangers at the usual hours to-day, preaching on "The Goodly Heritage" in the morning, and Lying Words" in the evening. Revs. Gregory and McClelland and Mr. B. Colgate will address the City Evangelization meeting

this evening in Bediord street Methodist Episco In the Church of the Disciples of Christ the Rev. D. R. Van Buskirk will preach morning and evening

and immerse candidates after the evening service. "Night Scenes of Christ," will be presented this evening by Dr. Armitage, in the Fifth avenue Bap-The Rev. W. T. Sabine will officiate and preach

for the First Reformed Episcopal church at the usual nours to-day. The Ray. W. H. Pendleton will preach morning

and evening in the Fifty-third street Baptist Preaching in the Free Tabernacle Methodist

Episcopal church at the usual hours to-day, Rev. L. H. King, pastor.

In the free Church of the Holy Sepulchre the Rev. J. Tuttie Smith will preach this morning and The Rev. W. W. Page will preach morning and

evening in the New York Presbyterian church. In the Pilgrim Baptist church this morning the Rev. J. S. Kennard will discourse on "Receiving Ohrist," and in the evening on "War in Heaven." The Rev. Mr. McKee will preach this evening in the Morning Star Mission chapel, West Twenty-

sixth street. The Rev. W. H. Boole will minister in the Seventeenth street Methodist Episcopal church this morning and evening, at the usual hours.

This morning and afternoon, in the Scotch Pres byterian church, the Rev. S. M. Hamilton will

Dr. R. M. Palmer, of New Orleans, will preach in the Madison avenue Reformed church this morn-

Dr. Cyrus Dickson will preach in the Presbyterian church in Forty-second street, near Seventh avenue, this morning and alternoon. The Rev. H. W. Knapp will minister in the

Laight street Baptist church at the usual bours to-day.

The Rev. Dr. J. R. Wilson, of Wilmington, N. C.,

will preach in Madison square Presbyterian church this morning. Miss Nellie Brigham will lecture for the pro gressive Spiritualists this morning and evening.

in Republican Hall, West Thirty-third street. The Rev. T. R. Stratton, of New Jersey, will preach this morning and evening in the Seventh street Methodist Episcopal church.

In the Tabernacle Baptist church the Rev. J. R. Weary in Well Doing," andthis evening on "Behold

the Lame of God." The Rev. John N. Galleher will minister to Zion Protestant Episcopal church this morning and

The Rev. W. B. Merritt will preach a sermon to young men this evening, in the Sixth avenue Union Reformed Dutch church.

examined this evening, by the Rev. M. S. Terry, in the Eighteenth street Methodist Episcopal

Divine service in the English language this morning in the Russian chapel, the Rev. N. Bjerring, priest.

The usual Sabbath day and evening services will

be held in the Sixteenth street Baptist church, the Rev. D. B. Jutten, pastor.
"Christianity and Public Morals" will constitute

the toric of Dr. Tiffany's discourse this evening. in Christ church (Protestant Episcopal). At the Anthon Memorial Protestant Episcopal

church the Rev. R. Heber Newton will preach this morning and afternoon.

In Trinity Baptist church the Rev. Dr. Holm e will talk this morning concerning "Power from On Bigh," and this evening on "Christ, the Way." Messrs, Alkinson, Day and Crandall will enter-

tain and instruct the Church of Humanity in De Garmo Hail to-day.
In St. Bartholomew's Protestant Episcopal church this evening the Rev. John N. Galleher will

Preach the anniversary sermon of the Home for Old Men and Aged Couples.

The Rev. John Thompson, D. D., will address young men in Association Hall this evening.

Divine service will be held at the usual hours to-day in the Church of the Atonement, Rev. C. C. In the Church of the Resurrection the Rev. Dr.

Flagg will officiate and preach at the usual hours Dr. Porteous will talk in All Souls' church, Brooklyn, this morning on "The Papal Power and Modern Progress" and this evening on "The Battle

The Rev. Dr. Miller. late of this city, will preach his opening sermons as pastor of the First Baptist

church, Greenpoint, to-day.

Dr. Rylance will preach in St. Mark's Protestant

The second lecture in the course to young people will be delivered this evening by Rev. S. H. Tyng, Jr., D. D., at the people's service in the Church of the Holy Trinity.

The Rev. H. R. Nye will, this evening, in his church in Brooklyn, review Dr. Fulton's recent lecture, and demonstrate that "Universalism is the Plain Doctrine of the Bible."

The Rev. Mr. Sweetser will also present the this morning, in the Third Universalist church. In the evening he will speak about "Our Criminal

Classes."
In the Church of the Heavenly Rest the rector will preach this evening on "The Lost Christ." Dr. Potter, of Grace church, will preach before the Young People's Association of the Church of the Holy Apostles, in the house of the latter, this

In the Pitty-third street Baptist church the Rev. W. C. Lockwood will preach this morning and even-ing on the "Master's Care for His Perishing

The Rev. W. R. Alger will preach this morning and evening in the Church of the Messiah. In St. Ignatius' church the Rev. Dr. Ewer will officiate and preach at the usual hours to-day.

At the Church of the Disciples the Rev. George

by the Rev. J. M. Pullman this morning, who will also present "The Moral and Regenerative Powers of Universalism" this evening in the Church of Our Saviour.

BIBLE MIRACLES-ANOTHER PHASE OF MODERS SPIRITUALISM.

TO THE EDITOR OF THE HERALD :-

Now that the exposure of the Katle King and other "Spiritual" humbugs has shown that "Modern Spiritualism" is nothing more than mesmer-ism, clairvoyance and trickers, it is a good time to demonstrate to the popular religionists that the ancient thaumaturgy upon which they base their faith has no better foundation, and must be handed over to the admiration of such ignorant. stuple and credulous people as are determined to gulp down these fish stories at all bazards. In this letter, then, I will go in a rambling, hasty way over all the principal manifestations of the Bible that are analogous to those now be explained away, with the help of our modern knowledge of the numan body and its surroundings. I can do this more readily because twenty years ago I read the famous Book all through and marked and classified all its "spiritual phenomena" under such heads as are furbiologists, &c. I do not propose to follow in the lines of criticism adopted by the Voltaires, Humes and Paines, Strausses, Rénans, &c., wao mainly con cluded that the strange events narrated never occurred. We know, from seeing similar things happening now, that many of these stories were founded on facts and were in accordance with

laws of nature then unknown.

Well, to begin:—I find a singular confusion of ideas in the Old Testament as to the personality of the manifesting "spirit." Whoever appeared was called "the Lord." Take Abraham's case—"And the Lord appeared unto him in the plains of Mamre and he lifted up his eyes, and lo! three men [in buckram !] stood before him." This was a strong case of materialization, as the three "did eat" the veal cutlets and johnnycase which Sarah made ready, and then (in different verses called "he" and "they" and "the Lord") made wonderful prophecies. You see our orthodox friends find themselves in an "Eddy" as soon as they begin to read with their eyes open.

Genesis, xxxii.-Jacob wrestles, "collar and elbow." all night with a materialized spirit, who gets bow," all night with a materialized spirit, who gets no advantage over him until he takes an unfair hold and puts the patriarch's thigh out of joint. This, like many of the others, ought to be counted out any now, as it was addark séance and there were no witnesses. This spirit was "nowhere" as soon as the light was turned on. Genesis, Xiv.—Josepa puts himself among the ordinary Egyptian "diviners" by sending after his divining cup. Divine, nota bene, that all these ancient wonder-workers only claimed to "go one better" in the same lines as the ordinary magicians.

divining cup. Divine, nota bene, that all these ancetent wonder-workers only claimed to "go one better" in the same lines as the ordinary magicians.

All through "the plagues of Egypt" we find that when Moses changed rods to serpents, turned rivers to blood, brought up droves of frogs, &c. "the magicians did so with their enchantments." He "stumped" them first on the plague of lice. Then they gave up beat. But he gave them a fair chance and did not scorn the competition. The reason of this is that they were the orthodox diviners of that time, and he had to show his hand or "go hang."

Exodus, xxxi.—In the Shai manifestation there was "slate writing" on a large scale, but Moses got angry and broke the first stone tables, and he was forty days behind the cloudy "curtain" before he produced the second set.

Numbers, xvii.—Aaron's rod buds. Any cunning magician can make plants grow "miraculously."

It will be found that most of the wonderful things spoken of as seen and heard by the old propnets were encountered by them when in the condition described by Bataam, Numbers, xxiv.—"which saw the vision of the Almighty, ialing into a trance, but having his eyes open." Take away the dreams and solitary trances and commonplace clairvoyance and the "miracies" become very few.

In Joshua, vi., is recorded the greatest "tipping" manifestation in history. It took the Jews seven pole formed a circle ali around the city on seven successive days. They concentrated their will, power and magnetic force upon the wall so one man. Then "music was called for," and the priests tooted on the ram's horns. Instead of singing a dismal song like a modern spirit circle the whole people shouted with a will. No wonder the wall led lift tever did), though no mention is made of sappers and miners.

Judges, xv.—We find Samson at the rope and cabinet trick. He had himself tied successively with new cords, green withes and new ropes; but every time the "committee" approached the medium to examine the knots, the stupid fellow, instead of slipping th

folly venerable?"

II. Kings, w.—There is commotion in the Syrian
Court, because "Elisha the prophet that is in israc! (and many miles away) teleth the King of
Israe! the Words that thou (Syrian King) speakest
in thy bed chamber." Very simple clarroyance.
Some of the "seventh Sous" who advertise in the

is the words that thou (Syrian King) speakest in the bed chamber." Very simple clairvoyance. Some of the "seventh Sons" who advertise in the Herald can equal it.

II. Kings, xx.—Hezekiah is magnetized into thinking that he sees "the shadow brought ten eagrees back in the dial of Ahaz."

I. Chronicles.—David produces plans and specifications for a temple, and says, like many a modern writing and drawing medium. "All this the Lord made me understand, in writing by his hand upon me—even all the works of this pattern."

Daniel, v.—We find Israel's great prophet, Daniel (in accordance with a previous statement), gratefully receiving the position of "master of the magnetians, astrologers, Chaideans and sooth-sayers," and ever ready to beat them at their own games.

In the same chapter we read about "the part of the hand" that wrote on the wail; but no expert, like Olcott, handled that hand, "finding no arm behind the wrist," or looked for a hole in the plaster. Can we trust the old test more safely than the thousand new materializations?

Turing to the New Testament and conning over the stories there, so variously rehearsed by the different apostles, the story of the miraculous feeding of 5,000 persons is seen to stand out most prominently. If the statement is to be credited at all modern science shows us that the most likely explanation is that the 5,000 were magnetized into a belief that they were being fed. If the modern materializing of all sorts of things by spirit power were credible we might suppose this food concentrated from the atmosphere; but, as that is out of the question, and as we find such men as Mr. Beccher able to convince even an audience of 5,000 of anything, the first theory seems the right one.

The "Transfiguration" scene, and others where mearthy lights appeared, seem capable of a natural explanation, after reading the writings of that great anut-Spiritualist, Baron Reichenbach, who showed that a light called by him "odyle," emanates from magnets and from the magnetic poles of the human body.

of this by will-power might be visible in the daytime.

The stories about the healing of the sick are
nearly paralleled in our day, without making muca
impression on the general public. A few years
ago the wonderful healing power of the Zonave
Jacob, of Paris, brought such crowds around him
that the priests became learful for their goddess
Disna, and the government was induced to force
his withdrawal from the business. We hear frequently of "healing mediums" in this country,
whose offices are thronged for months by such
crowds as no doctor draws; but we all know that
this is only the result of the fact that the creduity
of the people has been aroused by the uncommon
power of a mere magnetizer.

The perception by Jesus that a certain man
would be willing to have nim keep the Passover
in the upper chamber, his seeing Nathaniel under
the fig tree, his knowledge that the owner of a
certain "loal of an ass" would put the same at his
service, his perception of the treachery of Judas
and Peter are of the same style of "clearseeing"
as that everywhere practised, with varying success, by fortune tellers, astrologers and clairvoyants in this city. Nobody but simpletons pay much
attention to these phenomena now occurring
about us; why will the religionists make such a
pother about similar things said to have occurred
athousands of years ago, at a time when sucentific
investigation was impossible.

Again, the miraculous draught of fish. Why,
clairvoyance could show the seer just when and
where to order the net dropped, as certainly as an
"inside view" can show a Washington official
when to telegraph to his wall street pal to "go
in" on Pacific Mail or Union Pacific.

Acts. vili.—The spirit of the Lord caught away
Philip, and he was found at Azotus, miles away.
So now, we have so-called well authenticated
stories about Home and other mediums being
hoisted long distances through fine air; and what
a light shone in Peter's prison and his chains fell
off. There certainly have been some queer concentrations of magneti The stories about the healing of the sick are

plaining these phenomena on rational grounds, why make such a time about the bare possibility of one Peter having had the same experience 2,000 years ago? I have thus shown how readily these old stories

"PROTESTANT."

Your paper being, in one sense, a universal me-dium for the conveyance of truly Catholic knowledge—for all truth is Catholic and some truth is found everywhere—it is proper that those millions should receive, through your widely circulated paper, some spiritual food which they can leisurely digest. Hence, your correspondents on religious topics, although so widely variant, are generally munication signed "Protestant" in a late Sunday Church, not, indeed, in the style of Gladstone, but upon grounds which he believes to be held as doctrinal by members of that Church. With your kind permission I proceed to point out to him his misapprehension of the truly Catholic position.
This I undertake the more willingly as he apparently belongs to a very numerous class of sincere minds who love the truth.

He begins by taking to task an expression used by "Prudentius," another able and interesting correspondent of your valuable paper. This person, speaking of the presence of God or Christ in the Church, says, "In her tabernacies alone doth He truly dwell evermore." This language, of course, must be taken figuratively, for literally it is not true. God is really present everywhere, as well where there is but one human soul or no human soul, as "waere there are two or three of you gathered together in my name." dentius" is not the man to believe that He is circumscribed by a limited organization of a few million souls to the exclusion of the great body of the human family, or by a material building, or by the literal tabernacie of the altar in Catholic places of worship. Even the real sacramental presence of Christ, if this is meant, is often borne through the streets of our city and in the rooms of the sick by the priest. It would be unkind to debar the use of figurative or poetic language to theologians or preachers, who are in so much greater need of it than others, who have only bare lacts and not

it than others, who have only bare lacts and not philosophical entities to deal with. Second—The celibacy of the clergy being a matter of mere discipline its utility or necessity can never be an object of divine faith. No Catnolic is required to believe that it is in any way contained in the Word of God, and only what is revealed in the Word of God, and only what is revealed in the Word of God can be made an article of divine Catholic faith. Why does not "Protestant" insist upon the many old maids and young backelors of our city marrying? has not a priest as much right as other folk to live in single biasfulness without being written about in the papers? One would think that it was more of their business than that of anybody else, and if they want to take a wife we see that they do it whenever they like. The newspapers have recently given us this information.

to take a wife we see that they do it whenever they like. The newspapers have recently given us this information.

Third—He accuses the Church of commanding us to pray to Mary to "have mercy on us." There is no such expression in any authorized, or, to my knowledge, in any Catholic book. Mary is not the source of mercy, but a mere intercessor. In Catholic books of plety there are many forms of expression which are merely figurative—such as "Mother of Divine Grace," because she gave birth to Christ, from whom all graces proceed; she is called the "Gate of Heaven," when we know that, literally, heaven has no gate; she is invoked as the "Morning Star," when we need no argument to convince us that she is quite a different creature from that resplendent planet.

Besides, fourthly, no one is obliged to pray to saints or to give them any religious veneration. The Council of Trent declares it to be good and useful, but nowhere is it authoritatively taught to be obligatory in order to gain salvation. So, too, the reverence given to relics and images is not necessarily of a religious nature. There is no docurine of laith about it, strictly speaking, and Catholics may believe that they can go to heaven without ever praying to a saint or ever seeing an image or relic. This is entirely a matter of taste. Even the Church does not claim infalibility in declaring that such or such a person lived the life of a saint. This would depend entirely on human testimony, which can never be made the basis of an article of divine Catholic faith.

And, fitnly, "Protestant" will find auricular consession practised, with the aposties in Acts, xix., 18. How can a person hear except auricularly?

Sixth—Almost all Christians admit that Christ

Sexth—Almost all Christians admit that Christ was God in some sense; and as Mary was mother of Christ, insomuch as she was His mother, she was mother of God. No Catholic beneves that she gave birth to the Divinity or to the Godhead. And as to the prohibition of our Lord that we should call no man on earth Father, "but only our Father in Heaven," why does he ("Protestant") allow his children to call him father if he is not celloate or if his marriage is not believe or if his marriage is not believe or if his marriage is not believe or if his marriage is not proper interpretation, there is no absurdity that cannot be gathered from its pages, no false or pernicious theory that cannot be defended by numerous and apt texts.

As to the eighth point urged against the Church—i.e., the triple Pontifical crown as opposed to the humility of Christ; the Papal soirri; the temporal power, with its manifold abuses, ac., ac.—all that need be said in reply is that these or the like are by no means essential or doctrinal. They are mere matters of human opinion or expediency, and no Catholic is bound to accept human opinion as part of his faith. Perhaps they might be altered with good results; perhaps not, Dr. Manning, in saying that the spiritual authority of the Pope has gained by the loss of his temporal sovereignty, clearly implies that the ioss was a Sixth-Almost all Christians admit that Christ

the Pope has gained by the loss of his temporal sovereignty, clearly implies that the loss was a gain. But I am sure that "Protestant" will agree with me in saying that it is not just to argue against the essentials of an institution and adduce only the evils, and even these questionable, of its accidental concomitants to prove it substantially wrong. We must remember that there is a human as well as a divine element in the Caurch. The latter is unalterable in itself, and on a rational principle of doctrinal development consistently adaptable to all forms of numan society, subject as this is to periodic or philosophic change and progress. Catholics instructed in their faith on not place much importance in variable human or ecclesiastical concomitants of the divine deposit contained in the Word of God. They may use their reason and not make a fetich of that ancient volume called the Bible, whose pages are made an arsenal of falsehood, superstition and contradictory opinions commonly loisted upons of many honest minds in the place of truth by the varying ingenuity of defective human reason. Possessing the unchanging faith of Christ in its entirety, the Church affords at the same time extensive fields of speculation and unlimited regions of free inquiry to the noblest representatives of human intellect. There reigns within her empire perfect harmony between fixed, determined doctrines and the utmost liberty of free thought and diversity of opinion. In this respect the Church resembles the universe, where we find unalterable law and order coexistent with that wonderful variety of endless motion and apparently opposite tendencies of all composing force, annid whose in comprehensible complications the wise man sees the design of an all ruling Power, while the unwise can behold nothing but chaotic disorder.

LIBILITY.

TO THE EDITOR OF THE HERALD :tioned useful work there is an article on "Infallibility." It is understood that all religious subjects

treated of in the "Cyclopedia" are der the supervision and censorship a Catholic theologian. He is known be the same reverend gentleman who writes ably for the HERALD over the signature "Prudentius. The editors of the "Cyclopedia" have justly con-suited Oatholic feeling in constituting this censorship, and intended to give their publication a character for exact and universal truthfulness not to be discovered in any other work of the same sort in our country. They would have attained that position had their confidence in the accuracy and orthodoxy of the ecclesiastical censor been well placed. But "Quis oustodiet spsum custodem?" Who is to vouch for the faithfulness of him who guards this treasury of knowledge just issued to the public? If his trust has been to infuse a Catholic tone into articles dealing with Catholic questions, to give a Catholic ring to the metal he moulds, then he has been to infuse a Catholic tone into articles dealing with Catholic questions, to give a Catholic ring to the metal he moulds, then he has been trayed his trust. In the article on "infallibility" he states—drst, "That Popes have encouraged heretical opinions;" second, "That Pope Honorius lent the whole weight of his authority to the support of the Monothelite heresy, and was solemnly excommunicated by an ecumenical council for so doing."

The first proposition (an indefinite one) is indefinitely laise and strictly heretical. The second is historically faise and doctrinally heretical in each of its parts.

In the interests of sound Catholic teaching I brand his statements thus, and challenge him to prove them. My personal authority on such subjects is as good at least as his, while I have the advantage of thinking with better minds than his or mine.

My reasons for calling attention to those statements should be obvious. The statements are in our country. They would have attained that

advantage of thinking with better minds than his or mine.

My reasons for calling attention to those statements should be obvious. The statements are laise, They are made in a notable compilation destined, very probably, to be spread throughout this land and to influence thought in many quarters where no correction may be at, hand. Having assumed the office of religious censor for such a work the censor "fends the whole weight of his authority" to disseminate an error, a libel and a hereay. He should, therefore, be called upon to renounce the judicial character he has assumed and subject his future essays on religious subjects to better informed and sounder theologians than himself. Their discovery would cost him nothing, except, perhaps, an internal pang. I confine myself for the present to a contradiction of the statements made in the "Cyclopedia" on the subject of inialibility, and unreservedly declare them hereti-

H. Hepworth will preach this morning on "The Mysteries of Prayer," and in the evening a sermion to young men.

"Thoughts for Troublous Times" will be uttered A RATIONAL VIEW OF CATHOLOGISM—REPLY TO Cai. My reasons shall be forthcoming whenever demanded. The subject has been so thorongening the discussed in all its points that I regret the necessity of reviving it, but it is a necessity. As such be it, not welcomed, but accepted. PROSPER.

INFALLIBILITY AND CIVIL ALLEGIANCE-CORRE-SPONDENCE WITH MR. GLADSTONE-THE PON-TIFICAL AUTHORITY FROM PETER DEFINED. No. 33 Upper Wellington Street, Dublin, Ireland, Dec. 19, 1874. To the Editor of the Hebald:—

Will you be so kind as to give enclosed correspondence, which took place between Mr. Glad-stone and myself on the Vatican decrees, a place in your columns? I have always admired the boldness as well as the firmness of your pronouncements on all topics, and I have only to thank you as an individual Catholic for the manifess and straightforwardness in which you have vindicated our unassailable rights. Coupled with the fact that I am an Irish-American, you will feel an interest in publishing my letter with the ex-Premier's reply, that my coreligionists, as well as my friends, on your side of the Atlantic may see I was not lacking in my duly as an individual Catholic. I did not reply to Mr. Giadstone ser atim or dwell upon his propositions for the "Home Policy of the Future," but answered on Scriptural authority. I based my argument ipso facto the Pope being the successor of St. Peter, and in the capacity of Christ's Vicar on earth is thereby entitled to be infallible. Having it then decreed by the Council makes it binding on us to believe him infallible. Civil allegiance evidently gave great irritation to Mr. Gladstone; but if Mr. Gladstone world only let his mind go back to the days of Lord Melbourne and William Pitt he would easily find out whether the Pope exercised any author-ity or not. The University of Valladolid, without speaking of the other five colleges, gave a direct answer to Pitt, which was to the effect that the Pope exercised no jurisdiction.

Mr. Editor, you can see by the short reply of Mr. Gladstone he is evidently resolved to stand by the expostulation; he, however, paid "attention" to my letter, which, as I beforehand assured him, came from the hands of an Irish-American. With great respect, your obedient servant.

With great respect, your obedient servant,

RICHARD GEORGE WATERS.

THE LETTER TO MR. GLADSTONE.

To the Right Hon. W. E. GLADSTONE:

SIR—I have read your pamphlet treating of the Vationa decrees, their bearing on civil alleviance. It was with an ardent interest I perused it—the ardor any koman Cathone would evince when he found the dogmas of his Churen assailed—assailed in a manner, which, were it brought before even that Council by which it was decreed, would not be palliated for the moment but altogether retured. It is a very unwise thing to tit with Papal infallibility. The laws of my Church are so firmly established, the decrees of it when given are never given unless it receives the assent of the congregated bishops, and then, as all Roman Catholics who are devoted to the doctrines of the Church adhere to its precents they accept the new obligation thus imposed upon them. Those who profess to be true Catholics and who have never shrunk from their duty as members of that religion will never find any difficulty either in believing in the Intallibility or the bearing of one toward their sovereign. For my part, while I address you thus letter, I do not wenture apon theological grounds; but I may put one question to you, which may in a sense dispose of intallibit, I am a Roman Catholic; as such I submit to all the decrees of my Church, When the Ecumenical Council neid its sittings at Rome I was told oy my religious advisers the Immaculate Conception was to be declared and the Pope to be intallible. I never argued with my religious superior. I submitted, and receilled to my mind the words of Our Lord when He addressed St. Peter, "Peter, on this rock thon sualt build thy church, and the gates of hell shall not prevail against it." Who was Peter? Does not Scripture tell us Peter was Christ's Vicar on earth? The successors of Peter were the Popes, and the successor of these heads of the Church is our Holy Father, Pope Pius IX.

When our Lord spoke thus to Saint Peter, did He not speak to him as one competent to re

Nem our Lord spoke thus to Saint Peter, did He not speak to him as one competent to represent Him on this earth? In speaking so did not Christ vest in Peter a certain authority—a spiritual authority, to be exercised only within the domain of his large flock? The Catholic Church—as I take the matter upon Scriptural grounds—has never been found to err. Just reflect for one moment and recollect that he who represents Christ represents the Lord God Jehovah, who created this earth out of nothing; created the sun, moon, stars, the clouds above and the waters below; created all things which have their being. Our Holy Father represents the Alimghty, and you are the man who questions the authority of Christ's Vicar on earth. The idea being so preposterous, is only exceeded by the audacity of the act. The infallibility dogma I can dispose of on Scriptural authority, without resorting to theology or bringing one back to the days of Fompeli and when Ajax towered above the Greek hosts. To come to the sum of my question it is this much:—Pope Pius IX., being the successor of St. Peter, Christ's Vicar on earth, representing as he does the Omnipotent God, ranks above and is pre-emimently above all other human beings, consequent upon the heavenly trust reposed in him. We submit to him, to our holy Ghirch, and accept whatever doctrines its councies may define. I, therefore, as an article of faith, beneve Pope Pius IX. to be infallible through his being Christ's Vicar on earth. Mr. Gladstone, it strikingly reminds me of what our Lord said when He heard of St. Thomas douoting the crucifixion, "He must see to believe." So by you. You must see the infallibility before you can give credence to tt. When our Lord spoke thus to Saint Peter, did

to it.

Having ended the infallibility question I will now revert to civil allegiance. During the struggle for Catholic emancipation there were many uncalled for modes resorted to in order to enable the government of that day to find if in reality the the government of that day to find if in reality the Pope exercised any authority otherwise than spiritual over the subjects of His Majesty. After the examination of the bishops Mr. Pitt, to further the objects of the party, put the question to six universities on the Continent, and the answer he got from each of those colleges was to the effect that the Pope held no jurisdiction over any subjects, be they in principanty, State or kingdom. My allegiance to my sovereign is in no way shaken by my being a Roman Catholic; on the contrary, its only strengthened, as it is one of the main duties of our station in life and as members of the Church of Home.

I have the honor to be, sir, your obedient servant, RICHARD GEORGE WATERS.

SIR—Allow me to thank you for your letter and its enclosure, which I have not failed to peruse with that attention which is its due. Your faithful servant.

W. E. GLADSTONE. HAWARDEN CASTLE, Dec. 11.

MINISTERIAL MOVEMENTS. METHODIST.

Fort Henry has a new Methodist Episcopal church, costing \$18,600.

The Indian work in California is under the charge of the Methodist Episcopal Church, to which de-nomination the agents belong. On the Round Valley Reservation over nine hundred names of Indians are entered on the books as candidates for church membership.

There are as many Methodists in Africa, China or India now as there were in this country a hun-

dred years ago.

The largest Methodist Episcopal Conference in India is that of Robilcund, with 563 members and 426 probationers. At a recent conference meeting more than 200 partook of the sacrament, the largest number ever gathered for that purpose in

January 21, with preaching in the morning by Dr. Foss and in the evening by Dr. Ives. The Second Methodist Episcopal church at Bath,

N. Y., will be dedicated next Sabbath. The new Methodist Episcopal church at Warren Centre, N. Y., will be dedicated January 20; Rev. W. Keatly

Mass., making the fourth Methodist church in that city. J. W. H. Clarke has been appointed to the charge by D. Dorchester, P. E. Dr. Adam Miller, formerly a member of the New

York Conference, has located in Denver, Col., and s practicing medicine.

Rev. John Poisal, D.D., has again accepted the editorial chair of the Baltimore spiscopal Method-ist. The paper is already much improved under

ist. The paper is already much improved under his management. Dr. Poisai is as brimiull of desire for Methodist fraternization how as when he was at Round Lake and Sea Cliff last summer. A new society was organized at Wolfaston, Mass., on the 4th inst., consisting of seventeen memoers and sixteen probationers. They have commenced the erection of a new courch, the corner stone of which has been laid.

T. L. Floou, P. E., of Concord district, N. H., has been obliged to leave his work on account of ill health.

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At Galbert's Mills, N. Y., a revival in progress has resulted thus far in 100 conversions; Rev. C. Harris, pastor.

Bisnops Foster, Harris and Wiley are all in the south presiding over annual conferences there, Bishop Hayen is to be in Nashville, Tenn., to-day and for a few days.

Bishop Bowman was in Carbondale, Pa., last Sunday at a church reopening. He is to spend to-day in Boston, and on February 7 he is to dedicate the new Methodist Episcopal church at Bloomington, Ill.

Dr. Dashiell, the Missionary Secretary, was in Washington, D. C., last Sabbath. To-day he will spend in Steubenville, Ohio, and next Sunday in Evansville, Ind., advocating the missionary cause

among the churches. Dr. Reid, his associate in the mission office, has gone to Washington.

Over seventy souls have been converted on Cameron Circuit, Central Hinois Conference; twenty-five were added to the Methodist Episcopal church at Fairhaven, N. Y., last month; 140 conversions are reported in the Clinton street Methodist Episcopal church, Newark, N. J., since the revival began there this winter; thirty conversions are the result of meetings at Anderson, N. J.

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Spotswood, N. J., is about to have, for the first time in its history, a Methodist church. A large lot has been given to the Methodist Mission Sunday school of East Orange by Dr. Vali for the purposes of a chapel.

The new church of Blairstown will be dedicated on January 23 and 24.

The Lutheran Methodist church at St. Louis has some trouble just now, growing out of the refusal of the Presiding Elder, Dr. Leftwich, to hold a quarterly meeting in St. James chapel—Dr. Campbell, pastor—till said chapel is deeded to the church. As a result the society has withdrawn its allegiance to the Methodist Episcopal Church, South, Dr. Campbell onthung pastor. Last Sunday Dr. Campbell preached a sermon denying in toto the doctrine of the atomement.

EPISCOPALIAN.

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EPISCOPALIAN.

The Rev. Dr. Eames, rector of St. Paul's church, Concord, N. H., salied for Berminda on the 7th, accompanied by his wife. They expect to spend a month in Bermuda, and then go to Nassau for the remainder of the winter, returning to Concord just before Easter. The Rev. F. S. Haynaden nas charge of the parish during Dr. Eames' absence.

Dr. Scarborough is to be consecrated Bishop of Southern New Jersey on February 2 prox.

The Rev. Samuel R. Fuller, of Christ church, Ansonia, Conn., has been called to Trinity church, Pawticket, R. I.

The Rev. John S. Schoold has resigned St. Peter's church, Westfield, N. Y., and entered upon his duties as rector of St. Mark's church, Newark, Wayne county, N. Y.

The Rev. K. A. Poole assumed the pastorate of St. Peter's church, Elicott City, Md., last Sunday.

The Rev. T. L. Randoloh, of Syracuse, has been elected rector of Christ church, Sirboturne, N. Y.

The Rev. V. H. Berghaus has resigned the rector ship of Christ church, Lykens, Pa.

The annual Diocesan Conference of Central New York is called to meet in St. Paul's church, Waterlioo, on Wednesday and Thursday, 27th and 28th inst.

The Protestant Episcopal Church Almanac gives

inst.

The Protestant Episcopal Church Almanac gives the statistics of the denomination for 1874 at 48 dioceses and missionary jurisdictions, with an increase of 13,554 communicants during the year, an increase of 45 clergy and of 12 churches consecrated, and of 2,621 senolars in the Sunday schools. The contributions of the churches decreased \$427,190. Its ministerial candidates decreased 137 and Sunday School teachers 3,783.

The Rev. Collier Hughes, from the University of the South, is in New York city, having been appointed by the authorities of that institution to present its needs to all briends of Christian education throughout the Church.

Rev. Arthur Brooks, of Chicago, brother of the Rev. Phillips Brooks, of Boston, has been called to the rectorship of the Church of the Incarnation in this city. A special service in commemoration of the Rev. Dr. Montgomery, late rector of that church, is to be held to day.

The Rev. W. O. Prentiss, having resigned the rectorship of St. Luke's church, Charleston, will take charge very soon of the three contiguous parishes of North Santee, Waccamaw and Pee Dee.

The Rev. W. H. Campbell has resigned the rec-

parishes of North Santee, Waccamaw and Pee Dee.

The Rev. W. H. Campbell has resigned the rectorship of St. John's, Winnsboro', and will succeed the Rev. Mr. Prentiss as rector of St. Luke's, Charleston.

Rev. Dr. Dudley will be consecrated assistant Bishop of Kentucky in Christ church, Baitimore, on Wednesday, January 27. The venerable Bishop of Maryland will not be able to present Dr. Dudley because Dr. Dudley has been married twice, and a bishop must be the husband of one wife!

Rev. Dr. Dyer will accompany the Bishop of Delaware on his missionary visit to Mexico on the 30th inst. Rev. Dr. Riley has already sailed to make preparations for the arrival of Bishop Lee, who will be met in the city of Mexico by delegations from all the missions.

The Rev. Alexander Nesbit, for ten years pastor of the Tremont (N. Y.) Presbyterian church, died last Thursday week of pneumonia. He was a native of this city, and was brought up under Dr. Hatfield's ministry.

The Rev. E. P. Hammond has arrived in Call-

Hatfield's ministry.

The Rev. E. P. Hammond has arrived in Cali-The Rev. E. P. Hammond has arrived in Callfornia with a view to labor there as an evangelist. The evangelical ministers of San Francisco, Sacramento and other places have welcomed him.

The Rev. Robert Sloss, of this city, has received a call from the Titusville (Pa.) First Presbyterian

The Rev. Robert Sloss, of this city, has received a cali from the Titusville (Pa.) First Presbyterian church.

The Rev. H. M. Curtis, of Willoughby, Ohio, has taken charge of the Presbyterian church at Oleau, N. Y., and Dr. Anson Smythe, of Cleveland, succeeds him at Willoughby.

The Rev. T. H. Quigley, of Batavia, has taken charge of the Presbyterian church at kiba, N. Y.

The Rev. Dr. J. A. Priest, of Quincy, ill., has been called to the Pirst church of Newton. N. J.

Immanuel Presbyterian church, of Milwaukee, Wis., was dedicated on the 3d inst. by Dr. Patterson, of Chicago. Rev. G. P. Nichols is pastor. The cost of the editice and furmiture is \$150,000.

The Presbyterian Courch has foreign and Indian missions, connected with which are 138 missionaries, 5 missionary physicians, 2 superintendents of mission presses and 3 male teachers; also 106 wives of missionaries and 56 unmarried indies. It employs 120 native preachers and 450 native teachers, colporteurs, &c.

The twenty-fifth anniversary of Dr. J. D. Wells' pastorate was celebrated last week by the South Third street Presbyterian church, Brookiyn, E. D. Of the 155 members in the church twenty-five years 307 adults have been enrolled as members, an annual average of thirty-six; and of this number 321 came into communion on confession of faith. This makes the aggregate membership of the church, from the beginning, 1,078. The present adult membership is 400.

Mr. Edgar L. Williams, of the Chicago Theological Seminary, was ilcensed to preach the gospel

profession.

The Presbytery of New York at its last meeting recommended to the churches under its care to

recommended to the churches under its care to take up collections every Thanksgiving Day for the benefit of the Presbyterian Hospital in this city. The United Presbyterian Mission Board expects to send two new missionaries to Egypt during the month of February. The Associate Reformed Synod at the South, which proposes to co-operate with the United Presbyterian Board, have appointed a female missionary to enter into the work.

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ROMAN CATHOLIC.

The annual collections for the diocesan seminaries in the Archdioces of Baltimore naving been paid up are now reported at \$2,395 a5.

The death of the Rev. A. i. Hissiolerger, S. J., which took place on Friday morning, January 8, at Boston College, Boston, Mass., is made a cause of sorrow in the Catholic papers.

The Parisian Catholics are very much occupied now in the construction of a church to be dedicated to the Sacrod Heart of Jesus. It was Mgr. Guibert, Archbishop of Paris, who first conceived the idea of this temple. The new temple will overtower the city of Paris. It is estimated that the cost will be from 20,000,000 to 30,000,000 trancs. Two millions have already been raised. Very soon the first constructions will be begun. All France will subscribe to it.

The decease of the Rev. Annet Lafont, of St. Vincent de Paul's church, New York, last week has elicited from the local Catholic press very culogistic remarks on his life and labors. He was a pastor here for thirty-two years. The death of the Rev. J. A. Kinselia, on the 6th inst., in Westchester, is also the subject of comment.

Bishop Williams has issued a circular setting forth the urgent needs of the Carney Hospital, Boston. From this Institution there is no exclusion on account of class creed or color. It is supported by aliman and is \$30,000 aftered, of which miles and the subject of comment.

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St. Andrew's Catholic church, Avondale, Oblo, is nearly completed, and will be ready for renigious exercises by the end of the present month. He was a pastor here. Pr. J. Daly, lately s

Transisons" in different places.

Yesierday the California steamship for San Prancisco took from this port six Paulist Fathers, who design to remain seven months in California, giving "missions" in different places.

The Rev. Father Phelian of St. Benedict's Col-

lege, Kewark, has been appointed Superior of St. Malachy's Monastery of the Escaton, Union County, Iowa. The reverend gentleman is succeeded at the college by the Rev. R. M. Goodman.

BAPTIST.

The Baptist denomination throughout the United States has gained in the year 1874 55 associations, 590 churches, 756 organed ministers and 187,632 associations, 21,610 churches (with sittings for 4,090,000 persons), 13,354 ordained ministers and 1.761,171 church members, of whom 192,496 were received by captism the past year.

In 1840, little more than a generation ago, Baptist church members were as one to every thirty of the whole population; they are now not less than as one to every twenty-three of the population. Little less than a fith of the whole people of this great country are now, by membership or sympathy, identified with the Baptista.

Rev. L. G. Brown, who has labored among the weak churches of the Black River Baptist Association, Northern New York, has removed to the St. Lawrence Association, and taken charge of the churches at Hermon and Russel.

The Baptist churches at Carthage and Philadelphia, Jefferson county, both good fields and able to sustain pastors, are vacant, and looking for undershepherds. The feeble churches at Crest Bend, Evans' Mills, Harrisburg and Copenhagen, are also destitute.

The Baptist church at Cammen, N. J., Rev. C. H.

Bend, Evans' Mills, Harrisburg and Copenhagen, are also destitute.

The Baptist church at Camden, N. J., Rev. C. H. Johnson pastor, is enjoying a work of grace. Nino have recently been Daptized and others are awaiting the ordinauce. The meetings and interest com-

have recently been baptized and others are awaiting the ordinauce. The meetings and interest continue.

At Claremont, N. H., writes the Rev. C. A. Piddock, the Church has been remarkably blessed. Forty-live have been added, the work is deepening and converts are coming in every month.

The rededication services of the First Baptist church of Andover, N. Y., will take place on Wednesday, January 20.

The new Baptist church of Sennett, N. Y., was dedicated on Thursday, January 14.

Rev. Dr. D. H. Miller, of this city, has accepted the call from the Greenpoint Baptist church. He closed his ministry with Plymouth charge last Sunday night.

The Rev. W. C. Van Meter writes from Rome to the Baptist Weekly that the Vatican chapter of St. Peter's have opened an opposition school tehis Bible and day schools, and distributed circulars among the people calling upon them to send their children to the new school, instead of to nis. But on the day after this school was opened he had three new scholars, and the number has since increased, instead of having diminished. His mission is meeting with remarkable success.

The Rev. A. H. Burlingham, D. D., pastor of the Second Baptist church, of Richmond, Va., baptized two persons in the river Jordan during the month of November. He is new on the ocean, on his return home.

Rev. A. M. Simonton has accepted a call to the pastorate of the Blanchester and Pleasant Plain

turn home.

Rev. A. M. Simonton has accepted a call to the pastorate of the Blanchester and Pieasant Pinin (Onio) free Baptist churches and has entered on his labors.

The old Seventeenth street church, Rev. Robert Cameron, pastor, have hurchesed a church recommendation of the control of th

(Ohio) free Baptist churches and has entered on his labors.

The old Seventeenth street church, Rev. Robert Cameron, pastor, have purchased a church property on Twenty-ninth street, near Ninth avenue. By this purchase they get a comfortable church, better than the one they sold, in a better location, and have \$30,000 leit.

MISCELLANEOUS.

The controversy on the Congregationalist-Unitarian question continues. All parties went to have their say on it, and the more they ay the more they appear to leave unsand. Some of the Congregationalists frankly admit that they have modified their views to some extent on such questions as the inspiration of the Scriptures, endless punishment and the conditions of salvation, and justify the change.

The Lucknote Witness reports a revival among the Mohammedans of Lucknow. Deserted mosques have been repaired, some attempts at street preaching have been made, and schools in which their religion is taught have been opened. The same paper states that the worship of the Hindoo goddess Barga has been introduced into the city. The Rev. Joel Schwartz, D. D., has received and accepted a call to become the pastor of the Messian Luchern church of the city of Philadelphia.

As the first truits of the late revival in Nashua, 337 members were received into the different churches last Sunday.

The Christian Woman's State Temperance League will hold its second Convention in Brooklyn, February 3 and 4. Headquarters at the rooms of the Young Men's Caristian Association.

Rev. J. C. Duncan, of the St. Louis Conference, Methodist Episcopal Church, South, has joined the Congregational Caurch.

LEXINGTON AVENUE SYNAGOGUE

GOD'S METHOD OF EDUCATION AND MAN'S-

NO REAL ANTAGONISM BETWEEN SCIENCE AND

RELIGION-HUMILITY NEEDED IN APPROACH-ING GOD-SERMON BY DE. HUEBSCH. The Rev. Dr. Huebsch lectured yesterday to a goodly congregation at the Temple Anavath Chesed, on Lexington avenue, from the text Genesis, xviii., 27—"Behold now I have taken upon me to speak unto the Lord, who am but dust and uttered by the patriarch Abraham at the time when he stepped boidly forward to plead for the doomed cities of the plain and to argue right and justice with Him who errs not in judgment. The foundation of his moral courage was his spirit of humility before God. Conscious of his own weak-ness ne became strong in the intercourse which he held with his Maker. The language which formation as to man's attainment of perfection than volumes of subtle philosophical research membership is 400.

Mr. Edgar L. Williams, of the Chicago Theological Seminary, was licensed to preach the gospel glorious end. To the way of religion I might, said. the Doctor, apply the words of the Biblical philos opher, "God hath made man straight, but they have searched out for themselves many compilea-tions." Many a young man is allured away from his religious moorings by the antagonisms of super-ficial or so-called science. But is not science the e adverse to religion unless the latter be no better than superstition ? Consider the vast amount of knowledge with which our century has been enriched, and how can the past vie with the present?
How can the old traditions stand against the new
discoveries? This is the argument by which the
assailants of religion are guided or misguided.
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discoveries? This is the argument by which the assailants of religion are guided or misguided. Blessed are those who stand on the field and labor honestly to

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which have been sown. They are not blessed because they labor to fill the granaries of knowledge with stores for future use, but because they furnish a present supply to the hungry souls. Science is the corn whose proper and salutary inducence on the mind nourishes it and builds it up the truth and knowledge. And by its benedicent influence upon the soul must the work be measured. I admit that great men of the past knew less than those of the present day in respect tomany departments of knowledge. But in one thing they far surpassed the scienists of our time—the little they knew they converted into practical wisdom. They made their knowledge subservient to one absorbing idea—namely, the moral elevation of mankind by means of a spiritual system of religion. No doubt the prophets of old could not claim the detailed knowledge that our astronomers, naturalists and other scientists possess. Nevertheless, many a description of natural phenomena preserved in the prophetic writings speaks to our minds and thrills our hearts with more grandeur and joy than the most minute analysis of the greatest savant of modern times. Why is this? Because the sublime idea that animated them that

GOD WAS ANYWHERR AND EVERYWHERE

shed a divine lustre on all their investigations and meditations. If a man in order to become rehagious were obliged first to wander through the whole region of science and to ask of charmach, "Do you approve of my God? Where must is earch for Him? Where can I find Him P such wandering would be fruitess. for the earth would say, "He is not here; the deep knows. Him not; He dwells not with the stars." But this will must be educated. The Doctor here drew a parallel between God's education of us as His children, and thereby or man the training and education of our heart. But this will must be educated. The Doctor here drew a para

DECADENCE OF ORTHODOX CA-THOLICISM IN RUSSIA.

A Paris correspondent of the Baltimore it is dying out very rapidly. He does not pretend to fix the date of the ruin of that church, but every indication shows that it is near. The church